

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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UNIVERSALITY OF THE LATTER-DAY WARS.

In former ages many hundreds of millions of human beings have perished in wars: but, generally speaking, wars have been, more or less, limited in their extent to certain districts of country, or to certain nations who comprised but a small portion of the whole population of our globe. But in the latter-days, it is decreed that wars shall become universal among all nations, tribes, and tongues. Isaiah, after having foretold the blessings and great glory to be given to the latter-day Zion, describes also many thrilling and fearful events to take place among the nations of the wicked. He exclaims, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. Isaiah 34: 1, 2, 3.) From this prophetic description,

all can understand, that there is a period yet to come, in which "all nations" are to experience the "indignation and fury" of the Lord, and "all their armies" are to be "utterly destroyed," and delivered "to the slaughter." No such event ever has happened, consequently it is yet in the future. When this universal slaughter shall come upon the armies of all nations, the wars of past ages, comparatively speaking, will be considered as mere skirmishes. If the two millions of men lately engaged in the battles of America, and the two millions of combatants subject to be called into the field in Austria, Prussia, and Italy, were to be "utterly destroyed," it would be but an insignificant event, compared with the destruction of some two or three hundred millions, who compose the fighting strength of all nations.

If the nations wish to know when this dreadful slaughter is to come, let them read the words of the Prophet in the 4th verse: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall

down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This gives us a key to the time; it is one of the tremendous judgments, to transpire about the time of the second coming of the Lord, wherein the heavens shall cast down their burning meteors, and the bright luminaries thereof be darkened in their goings forth, and their curtains be rolled up as a scroll, and the earth reel to and fro as a drunken man. That "is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." (verse 8.) That is the day, when "the sword of the Lord," which is "bathed in heaven," will "come down upon the people of his curse to judgment." In that day, "the land shall be soaked with blood, and the dust made fat with fatness." In that day, many millions of human carcasses will be left unburied, to moulder and putrify upon the surface of the earth, "and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."

The wicked will not only fight among themselves, but many nations will gather against Zion, and look with an evil eye upon her; and will say, "Let her be defiled." "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah 4: 11, 12, 13.) In those days the Lord will fight for Zion. However many the nations which may gather together against her, they will be discomfited; for saith the Prophet, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isaiah 17: 12, 13, 14.) Speedy and terrible will be the visitation of wrath upon those who seek the overthrow of Zion. They will be woefully disappointed in their vain and presumptuous imaginations against her; for saith the Prophet, "It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion." (Isaiah 29: 8.)

This most terrible of all days, is clearly foretold in numerous places in prophecy. Isaiah in the 13th chapter speaks thus: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nation gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall

be as the chased roe, and as a sheep that no man taketh up." (From 4th to 14th verses.)

From this lengthy quotation, we discover that the great army of the Lord in the mountains was not to be marshaled in the land where the Prophet uttered his prophecy, neither in any of the adjacent countries; but "*they come from a far country, from the end of heaven;*" that is, they will come from the most distant portions of the globe, from the far off mountains of America: it is there, that "the Lord of hosts mustereth the host of the battle;" it is there, that the ten tribes of Jacob will lift up their banners upon the mountains; it is there, that they will be as fair as the sun, as clear as the moon, and be armed with the powers of heaven. This is the mighty army which will strike terror to the nations of both continents, whose leader and Royal Commander is the Lord—their Messiah—a King, high above all kings: these are the mighty ones, over whom a cloud will appear by day, and a pillar of fire by night: these are the ones, before whom the mighty ocean will cleave asunder, and a great highway be cast up, laying bare its deepest channels: these are the ones, before whose camp, the Lord will be seen in terrible majesty; whose voice will break down the mountains, lift up the valleys, remove islands from their moorings, shake the earth to its foundations, roll the heavens up as a scroll, and cause eternity itself to tremble. No wonder that Isaiah exclaimed, "Howl ye; for the day of the Lord is at hand. No wonder that "all hands are faint, and every heart melts." No wonder, that "fear," and "pangs," and "sorrows take hold

of them;" for it is emphatically "the day of the Lord's vengeance,—a day "cruel both with wrath and fierce anger," in which the Lord will make "the earth empty and desolate," and will "destroy the sinners thereof out of it."

In that day a few will be spared; but they will be few indeed; "more precious than fine gold, even a man than the golden wedge of Ophir." In that day "the hand of the Lord shall be known towards his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isaiah 66: 14, 15, 16.) Fire and sword will be the chief instruments in emptying the earth of wickedness. Nation will rise against nation, kingdom against kingdom, city against city, town against town:—the people "shall be drunken with their own blood as with sweet wine."

To multiply the terrors of that day, the science of ages, assisted by the inventive powers, and mechanical skill of all nations, will be brought to bear upon the most effectual means of depopulating the earth. Breech-loading guns, breech-loading cannon, shells, torpedoes, iron-clad monsters of the deep, armed with 600 pounders, the powerful agency of steam, both by sea and land, combined with lightning telegrams, for quick concentration of armies, will convert our earth into one vast charnel house of death, into one horrid, ghastly pandemonium.

O. PRATT.

OBDIANCE.

BY ELDER FRANCIS L. GIBBONS.

It is abundantly evident from the whole tenor of Scripture, that it is on the principle of obedience alone that man can obtain for himself the favor and blessings of heaven. Those blessings cannot be secured in any

other way, nor by any other means. No promises are held out to the children of men upon any other conditions. In fact, it seems to be a test or medium through and by which the Lord proposes to try and prove the respect

love and allegiance of the human family towards himself, his laws and commandments. Hence Jesus has said, "If ye love me keep my commandments." Now, there are thousands of people who profess that they love Jesus, and have respect to his laws, at the same time their actions do not in the least correspond with such profession; therefore, we are led to conclude that they are not sincere, and that they merely worship God with their lips, while their hearts and affections are far from him, "having a form of godliness, but denying the power thereof." By works faith is made manifest; hence, if we believe in Jesus Christ, our works will supply proof of the same, for we will readily comply with the requirements of the Gospel, and be ever diligent in keeping its commandments. This is the most effectual, and, in fact, the only way of proving our faith and sincerity in this respect. It is one thing to say I believe in Jesus Christ, but quite another thing to furnish proof of the same. Jesus says, "In vain ye call me Lord, Lord, and do not the things which I command you;" and again, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven." The absolute necessity of works being coupled with faith, is so plainly set forth in the Scriptures, that it seems a matter of surprise that there are people to be found who believe otherwise; yet, so it is, and in some instances the idea has become so deeply impressed on the mind, that it is with a great amount of labor and difficulty that it can ever be effectually effaced. This, to a considerable extent, is the effect of a false and perverted education, and the dogmas of uninspired men, which, sad to record, are extensively circulated in the world, and almost universally believed in by the children of men, instead of which they should be most studiously avoided by them. The Apostle James, in speaking of faith and works, says, that as the body without the spirit is dead, so faith without works is dead also, and therefore can avail us nothing. When Jesus sent forth the ancient Apostles, he not only instructed them to call

upon the people to believe, but also to obey, teaching them "to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end." Such was the language of our Lord to his ancient Apostles. He has not deviated therefrom in the commission which he has given to his Apostles of the present day, for they have also to call upon the people to believe and obey the Gospel.

What has been already quoted in support of this principle, ought to be sufficient to satisfy and convince even the most exacting and sceptical in relation thereto; that is, that faith and works are inseparably connected, whatever people may say to the contrary. Notwithstanding all this, the majority of the people, both religious and irreligious, will urge and contend that belief alone is sufficient for the ends of salvation. Professed ministers of Christ will unblushingly tell you, that all you have to do is to believe. One of the most popular preachers of the present time, said in a sermon which he preached a short time since, before hundreds of people: "The very moment you believe you are a saved being." Others will tell us the same thing, asserting that no kind of action on our part is required; that Jesus has done all that is necessary, hence, any works on our part would be superfluous. They say, "that baptism, and the laying on of hands, are not essential to salvation; still, if any person feels that baptism is necessary, it may be administered to him, and if not, why it is all the same—it is entirely optional, and may be observed or neglected at pleasure; no good will result from its observance, nor evil consequences ensue from its neglect." This pernicious and soul-destroying doctrine is believed in to an alarming extent, as evidenced by the determined and continual opposition which the servants of God meet with, when advocating the true order of things. Jesus sharply reproved the Pharisees, because of their lack of faith in those ordinances, telling them that they rejected the counsels of God against themselves, in not believing and obeying them. This reproof by the Savior is just as applicable to the present generation, as it was to the Pharisees

of old, for the present generation, like them, persist in rejecting the servants of God, and in disobeying the requirements of the Gospel. As their fathers did before them, so do they. Some make excuse and say, that they object to the ordinances of baptism, and the laying on of hands, because they cannot believe that there is virtue in the water to wash away sin, or in the hands of the Elders to confer the gift of the Holy Ghost. Now, such persons must either be very shortsighted, and misunderstand what they hear spoken, or be of a very wicked and perverse disposition, for the servants of God do not, nor ever did teach such doctrine. What they teach is, that the Gospel plan was instituted by God, and was revealed through the Son, and confirmed by the Holy Ghost, and signs following the believers; and the ordinances thereof must be obeyed to-day, as well as when they were taught by Jesus and the ancient Apostles. They are equally as binding now as then. A perfect salvation cannot be secured independent of them. There is no alternative. Now, it should be properly understood, that the virtue does not lie in the water used, or the hands imposed, but in the authority of the person officiating, and in the act of implicit obedience to God's commands. He has given certain promises upon certain conditions. If those conditions are honestly complied with, the promised blessings are bestowed; if not, they are withheld. Thus when the Lord, through Moses, commanded the children of Israel to look up to the brazen serpent in the wilderness, in order that they might be healed from the bite of the fiery serpents which he sent among them in consequence of their rebellion, their being healed did not result from any inherent virtue in the piece of brass, but from the manifestation of an humble and obedient spirit to the command of God, and the authority of Moses as his servant. Upon the same principle the walls of Jericho were made to fall down, and not by any virtue in the rams horns as the means used to accomplish the desired object. The Prophet Elisha told Naaman the Syrian, who was afflicted with leprosy, to go and wash in the river Jordan

seven times, and that by so doing he should be cleansed from his leprosy. He at first refused to obey, but after some persuasion from his servants, he went, and did according to the words of the Prophet, whereby he received the promised blessing. Had he persisted in his disobedience, he would have remained a leper to the day of his death. Jesus commanded the blind man to go and wash in the pool of Siloam, in order that he might receive his sight. Now, it is evident that this condition was not imposed because Jesus had not the power to restore his sight in any other way, or by any other means, but merely as a test of his faith and obedience. The Lord, through the Prophet Samuel, in reproving Saul, king of Israel, for his disobedience, said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king over Israel."

From these, and many other instances too numerous to mention here, we can readily perceive the light in which the Lord views the sin of disobedience, and the heavy punishment which he visits upon it, which should serve as a solemn warning to us all, lest we also should transgress and fall away after the same manner. Every good parent takes delight in seeing his children grow up obedient around him, and lavishes upon such all the blessings that he has in his power to bestow, and looks upon them with mingled feelings of satisfaction, approbation, and pleasure. It is precisely similar in relation to ourselves, for we are all the children of our heavenly Father, who takes delight in witnessing the obedience of his children while they sojourn on this earth, knowing that it is the only way whereby they can consistently be saved and exalted in his presence. He is not willing that any should perish, but that all should come to a knowledge of, and be obedient to the truth, that they might be saved. When the Lord commands,

it is the duty of the children of men to obey, and not to demur and quibble at the means which he sees fit to employ to bring about certain results. It would have ill-become Noah to have murmured at the means adopted by the Lord for the temporal salvation of himself and family, even though it should impose upon him a great amount of toil and labor, as well as expose him to the jeers and derision of his fellow-men, who, doubtless, did not entertain any very exalted opinion of his sanity, when they beheld him toiling from day to day, building an enormous ship to save him from the flood. In the darkness of their minds, they, no doubt, considered this as a great folly, and had he consulted their opinions, in all probability they would

have tried to induce him to abandon the project altogether. But, obedient to God's command, he finished his labors and received the benefits thereof. Thus demonstrating the fact that the ways of the Lord are not as the ways of men, nor his thoughts as their thoughts. Saul, who was once king over Israel, was severely punished for allowing himself to be led astray by the people, in opposition to the commands of God. By an act of disobedience, sin with its attendant train of evils was first introduced into the world; and obedience to the laws of God, is the means whereby sin will again be banished from the earth, and the earth be restored to its primeval state, and mankind be saved and exalted in the presence of their Maker.

ABOUT DREAMS.

From the Juvenile Instructor.

We expect that many of you have read in the Bible and the Book of Mormon. If you have, you have read about the Lord warning his people in dreams when they were in danger. Joseph, the son of Jacob, was a correct dreamer. You will find the account of some of his dreams in the 37th chapter of Genesis. The Lord gave him also the interpretation of dreams. Pharoah, king of Egypt, had two very important dreams, which Joseph interpreted (Genesis, 41st chapter.) Daniel, the Prophet, had also the gift to interpret dreams. He interpreted a dream for King Nebuchadnezzar (Daniel, 4th chapter), which we who now live are seeing fulfilled. Joseph, the reputed father of our Lord and Savior Jesus, was commanded in a dream, while Jesus was a baby, to take him and his mother Mary and flee into Egypt. (Matthew, 2nd chapter, 13th verse.) By doing this the life of Jesus was saved.

We give you the chapters in the Bible, so that you can find those accounts and read them for yourselves.

Probably you, children, have all had dreams. To dream correctly is a gift from the Lord.

There are many people in the world in these days, however, who laugh at dreams, and call people fools who believe in them. They seem to think that dreams did very well in old times; but now they can do without them. But we have found them very useful in these days. We lately read an account of a dream, which pleased us so much that we thought we would write it for our little JUVENILES.

There is a saw-mill a few miles from Scipio, or Round Valley, Millard county, Utah. Two men were working at that mill by themselves. One of them—brother Goff—dreamed one night that he must go away from there, or he would be scalped. The dream made a deep impression upon him. In the morning, being thus warned, he persuaded the brother who was working with him to leave there too. They both started for Deseret City—their place of residence—upwards of forty miles distant. They took the road which led directly to their home, and did not call at Scipio.

The very morning they left the mill, a band of wicked Indians came down the kanyon, and stole a number of horses and cattle belonging to the

people of Scipio. Besides stealing the cattle and horses, they killed and stripped a man and a boy whom they met. When the men of Scipio followed the trail of the cattle, they found the bodies of the two whom the Indians had murdered. Not finding the two men at the mill, they supposed they were also killed by the Indians. This caused the report to spread that three men and a boy were missing. But brother Goff's dream had saved himself and companion. They knew no more about the Indians coming than the people of Scipio did.

Now, children, do you not think it was better for brother Goff and his partner to believe in dreams, than to call them foolish? By believing that God could warn them of danger in a dream, they escaped. But if they had

said, "Oh, dreams are not to be trusted; we will not be so silly as to believe in a dream and leave our work," they would, very likely, have been killed.

The Lord speaks to his people, and shows them things in many ways. Sometimes he gives them visions, sometimes dreams, sometimes he whispers by his Spirit to their minds. Children ought to have their minds open to receive the teachings and warnings which the Lord may give them. When they do this constantly, they will never be caught unawares. Every important thing, which they should know, will be revealed to them. They will also be able to know which are good dreams that can be trusted, and which are not.

NO EXCUSE FOR THE WORLD.

(From the Western Standard.)

This generation can never excuse themselves before the judgment seat of Christ, by pleading ignorance of the Work which he has commenced upon the earth. They will be obliged to confess that their blood is upon their own heads, and that the Lord has given them every needful opportunity to become acquainted with his designs, to become participants in his Work, and to be prepared for everything that is coming upon the earth and its inhabitants. The Elders of Israel are going forth lifting up their voices, and calling upon the people to prepare for the great day of God Almighty, which is nigh at hand. The press is busily employed, in a great many places, in circulating the same warning, and in advancing the most cogent reasons to induce men to pay attention to it. There are very few, comparatively speaking, therefore, who have not had an opportunity of becoming acquainted with the great Work of the last days. A message such as the Latter-day Saints profess to be the bearers of, is of such extreme importance to the whole family of man, that they cannot be justified in passing it by unnoticed. Even if the people should have no

cause to think it true, it becomes a duty, situated as they are, the moment they hear the message, to investigate and give heed to it. The systems of Christendom have no Prophets or Apostles; neither do they have nor aspire to obtain constant and direct revelation from the Deity; therefore, such events as the Latter-day Saints predict as being about to take place, might be in contemplation by the Lord, and all Christendom be in total ignorance of them. Were there Prophets and regularly authorized servants of God in their midst, then they might be justified in not paying attention to every man who might arise professing to have the authority to warn them; because, if preparation should be needed on their part for anything about to take place, they would be forewarned of it by the Prophets and servants of God who were with them. But the Latter-day Saints stand up in the midst of the people, and solemnly declare that God has again spoken from the heavens; has again sent his holy angels to the earth to communicate his will to man; has again restored the Gospel in its purity, with all its attendant gifts, has

again conferred the power upon men to legally administer in its ordinances, and commanded them to go forth to all the inhabitants of the earth and bear testimony of these things, that those who believe and obey this message, may escape the judgments and calamities about to be visited upon the heads of the wicked. They bear testimony that they know these things to be true—that the Lord has revealed it unto them. Is there a man out of the numerous thousands of ministers of Christendom, that can bear witness that he knows the testimony of the Latter-day Saints to be false, and that they have no authority to proclaim such a message? No, there is not; for to be able to bear such witness, he must pretend to have revelation from God, and that all Christendom asserts to be impossible in these days.

Under such circumstances, then, the thought in the mind of every man should be,—“I must inquire into, and investigate this message; for, perchance, it may be true; and if it be true, it is my duty to obey it. It being a well established fact that Christendom is determined neither to believe in new revelation, nor permit any person that does believe in it to remain within its pales, it should forcibly strike every person at once, who will reflect on the subject, that the Lord, if he had a message to send, would not select any of the systems of Christendom as a medium through which to communicate it; but that it would be made known to the world through a people such as the Latter-day Saints profess to be. The denial of Christendom is only what might be expected under the circumstances, and should be unheeded by the individual who is anxious to know the will and designs of God. When men are aware, as the people of the present generation must be, that they are unacquainted with the Lord's wishes and designs, and that all they know about him is what was revealed to generations that existed a great number of centuries ago, what course should they pursue, when men come among them in the name of the Lord with a message for their consideration? Coming in the name of the Lord, under such circumstances, should entitle them and it to a fair

and impartial hearing and investigation. The message comes in too important a name,—and, if a true one, with consequences too tremendous to be rejected lightly and without examination. Yet the great majority of the people, instead of taking this course, or paying the slightest attention to the message called by them “Mormonism,” which is solemnly declared in their hearing, pursue a course the most suicidal. The few who have striven to obtain knowledge relative to it, have obtained it, and become witnesses of its truth. The few who have deemed it worthy of notice and investigation, have embraced and obeyed it, as a message of vital importance. Are we not justified in saying, then, that this generation will be left without excuse, when they are called to stand before the judgment-seat of Christ? Had every man done his duty in regard to this message, there is not now a human being, under the face of the whole heavens, that would not have heard of it, and of the things and purposes the Lord is about to bring about and fulfill; for every man would have informed his neighbor, and the news would have spread with such rapidity, that every nook and cranny of the earth would have resounded with the intelligence.

But it is not alone by the written and oral testimony of the Elders that the inhabitants of the earth are being warned. They are being warned by the gathering together of the people who believe and receive this message, from all the nations of the earth, to the precise locality which the Scriptures designate; by the visible fulfillment of ancient prophecies; by the literal establishment of that kingdom which shall break in pieces all other kingdoms, and whose destiny is to stand forever, and by the signs of the times. These things all coming to pass in conjunction with the declaration of this message, and the people who obey it being the instruments made use of to accomplish them, make this Work of so public and unusual a nature, that but few can plead ignorance of its existence as an excuse for not obeying its requirement, as it has not been done in a corner.

THE SPIRIT OF CHRISTIANITY.

What are the practical lessons which this subject should teach us all? You know how the human character is formed, and how the faults and vices which degrade it, and which afflict the world, are generated. Pity their unhappy victims; treat them with mercy; pour, if it be possible, the light of knowledge on their minds, and infuse, by obliging them to witness its excellence in your own disposition, the love of goodness in their hearts. In the family and in the world, be what your views of philosophy and religion ought to make you—f forbearing, generous, just; the intrepid defender of other's right; the uniform observer of your own duties; the master of yourself, the servant of all. Endeavor at all seasons and by all means to diffuse the blessings of knowledge; deem no labor too protracted or too severe,

which may terminate in the removal of an error. Let no calumny or invective excite in you a spirit of resentment, or force from your lips a harsh expression. Make those whom you strive to enlighten, feel that you wish them to embrace your views, only that they may be inspired with the same cheerful, amiable, and benignant spirit of which your heart is full. Rejoice in the good that is; live but to labor to increase it; believe that every event is so arranged by Infinite Wisdom and Almighty Power, as to perform its necessary measure in securing its ultimate and universal triumph. This is true philosophy: this is genuine Christianity; this is the way to live happiest, to die happiest, and to prepare best for honor, glory, and immortality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 11, 1866.

CHOLERA, DOCTORS, AND BIBLE.

The cholera is in Liverpool, in London, in several English towns, and upon both continents. An army of doctors are battling against it, but without success only in its incipient stages. The *Times* says, "The doctors will, we dare say, discover in due time some means of mitigating the fury of the disease, when actually developed. For the present we know only to guard against it." It is now over eighteen centuries, since a perfect remedy has been publicly announced, not only for the certain cure of the cholera in its most malignant form, but for the healing of every other disease and affliction to which the human system is subject. The remedy is faith in God, earnest prayer, and the laying on of the hands of the authorized servants of God, and the anointing of

the sick or afflicted with oil in the name of Jesus Christ. This is an unfailing remedy, and one in which every Latter-day Saint can trust with the most perfect reliance. This prescription is of divine origin, and is, therefore, as much superior to the prescriptions of the physicians as God is superior to man.

It is strange indeed, that the *Times* should be so unjustifiably ignorant upon a subject so intimately connected with the welfare of man. England, in common with other nations, is threatened with a deadly epidemic, and yet this great leading organ of public intelligence, has, not only neglected to announce the never failing divine remedy for this fatal disease, but, with unpardonable ignorance, has indirectly pretended that no means has been discovered to mitigate "the fury of the disease, when actually developed." What is this but a direct insult to the great divine Physician and Preserver of our bodies? We do not wish to be too severe upon that ably conducted paper; for it is barely possible, that the Bible has not found its way into the *Times* office; or it may be that the editors have never found time to make themselves acquainted with its heavenly and most precious prescriptions. But happily the English public are generally in the possession of the Bible, and by applying to its pages, they need not be misled by the *Times*, or any other periodical, in relation to a subject wherein their lives are in imminent danger.

Thanks to the Bible Societies who have multiplied millions of copies of that sacred book. Thanks to the English Government, which gives perfect freedom to all classes to read and practice its divine precepts. How thankful the population of this island should be, that they can be healed without money and without price, not only of cholera, but of all kinds of diseases, such as blindness, deafness, lameness, fevers, consumption, palsies, and every infirmity and complaint incident to the human family, by merely repenting of their sins, and complying with the simple conditions prescribed in the word of God.

A stranger passing through Great Britain, and beholding the numerous medical schools, colleges, universities, doctors, and physicians, could hardly believe that he was in a land of Bibles, or among a people who professed to be Bible-believers. In times of cholera and other pestilential ravages, he would be astonished beyond measure, to see tens of thousands with the Bible upon their shelves, still patronizing a set of men under the name of doctors, instead of applying the Bible remedies, which, when properly obeyed, were never known to fail. He would be horrified still more, when, by closer inspection, he learned that the English almost worshipped the Bible as a book, when tightly closed up, but when opened its contents become peculiarly obnoxious, so much so, that they have, at great expense, built chapels, churches, and hired ministers, to preach against that part of the good book which proposes a perfect cure of all diseases, on the condition of faith, laying on of hands, and humble obedience to the words of Christ.

Would it not be less expensive, if, in all future editions, these obnoxious parts should be left out, and the old editions be burned or otherwise destroyed. Or if it would be desirable to perpetuate the hated portions, an intricate lock might be placed upon the cover, so that the people could not find access to passages like the following: "He that believeth on me the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) "And these signs shall follow them that believe;

in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." (Mark 16 : 17, 18.) Or if the people object to a lock on their Bibles, and also object to expunging the exceptional passages, then there seems to be but one more alternative left, namely, reform the laws in accordance with those of rigid Catholic countries, forbidding all but the clergy to read the Bible. After a few generations the people would forget these promises of Christ, and never think of applying the Bible prescriptions ; and the people would have the infinite gratification of dying in the hands of doctors. As it is, it keeps an army of priests, an army of doctors, and an army of editors all the time engaged to prevent the people from running into these, so called, "Bible delusions." And then after all these wonderful exertions, there are some people so stubborn, like the Latter-day Saints, that they will believe the Bible, in spite of priests, doctors, men, or devils. Don't you believe, dear reader, that some of these deluded "Mormons" have actually had the impudence to be healed by the power of God, directly in the face and eyes of all the civilization of the nineteenth century. And there is no knowing but what thousands of others may be led to be healed after the same delusion, unless some strenuous efforts are made to suppress this Bible doctrine.

O. PLATT



We are in receipt of a letter from Elder John T. Caine, of New York, dated July 10th, in which he, in speaking of the arrival of the ship *American Congress*, says :—"The ship *American Congress* arrived here on the 4th of July. They had a long, though otherwise very pleasant passage. A very good feeling appeared to exist between the Saints and the officers and crew of the ship. This was particularly noticeable during the debarkation of the passengers. The cordial shake of the hand, and the mutual expressions of goodwill, each towards the other, gave evidence of a respect, confidence, and esteem, rarely, if ever, witnessed between the officers of a ship and steerage passengers, and reflected the highest credit on both parties."

A sad accident occurred during the landing of the passengers from this ship at the docks, concerning which brother Caine speaks as follows :—"I regret to say that a young man named Robert Pike, from near Hull, fell into the water in consequence of the slipping of the gang-plank leading from the steamboat to the wharf, and was drowned before any assistance could be rendered. He was a very worthy brother, respected by the whole company, who deeply deplore his untimely end."

He also speaks of the arrival of the ship *Arkwright*, but for the particulars and incidents of the voyage, we refer our readers to the letter, in another page, from the President and Counsel of the ship's company ; also to a letter from the Captain of the ship.

We are pleased to learn by letter from Elder James A. Cunningham, dated New York, July 18th, that the ship *Karlworth* had arrived there in safety.

This was the first vessel sailing from Hamburg with this year's emigration from Scandinavia. He reports twelve deaths having occurred during the passage.

RETURNED.—At 3 o'clock a.m. on the 3rd instant, President Brigham Young, jun., and his brother John W., returned to Liverpool, all well, after a very pleasant visit among the Saints in Scandinavia. They also paid a short visit to St. Petersburg and Moscow. We welcome their return.)

ARRIVALS.—On the 2nd of August, per steamship *City of Cork*, Elders Edwin Walker, James Smith, Isaac A. Kimball, Elmer Taylor, Moses Thatcher, G. H. Van Schoonhoven, and H. T. Spencer, in good health and spirits. These brethren report having enjoyed a pleasant sail across the ocean. These are the last of the missionaries called at the last April Conference.)

CORRESPONDENCE.

AMERICA.

Ship *Arkwright*, July 6, 1866.
President Brigham Young, jun.

Dear Brother,—As our sea voyage is now at an end, we write to inform you how we get along.

In ours of June 1st, we gave you particulars of our organization into wards, appointments, &c. Since then everything has gone along well with us, and although it has taken us 36 days, we realize that God has been with us, and abundantly blessed us. The Saints on board are a good people, humble, obedient, and grateful to God for their emancipation from Babylon, with but very few exceptions. We have met with little or no trouble among them, but have been agreeably disappointed by the unanimity and good feeling which have at all times existed in their midst.

We number 450 souls: men, women, and children, and have been blessed with four births—sister Hodgson, wife of Henry Hodgson, from Halifax, of twins, on the 23rd of June, a daughter, Annice Hubaldina Hodgson, and a son, John Arkwright Hodgson; sister Taylor, wife of William Taylor, from Liverpool, of a son, on the 25th of June, Daniel Arkwright Taylor; and

sister Ellen Egunson, (but recently a widow) from Birmingham, on the 27th of June, of a daughter, Rubina Egunson. The Captain was sponsor to the first three, and the Doctor to the last named.

We regret to report five deaths:—Ann Eliza Richards, aged 7 years, daughter of sister Hannah Richards, from Mountain Ash, Glamorganshire, on the 21st of June, of scarlatina; Jane Altham, aged 6 years, daughter of sister Altham, from Carlisle, on the 25th of June, of heart disease; William Airmet, aged 2 years, son of brother J. D. Airmet, from Glasgow, on the 29th of June, of bronchitis; brother David Jones, from Swansea, on the 2nd of July, from general debility or old age; and sister Ellen Egunson, from Birmingham, on the 3rd of July, of milk fever, and weakness from hemorrhage after childbirth.

Provisions have been served out weekly, and their quality has given general satisfaction. The only difficulty has been, that the people sometimes have found it hard to get sufficient cooked.

The first ten or twelve days we had good weather, but since then head winds and squalls, which have length- X

ened out our voyage; although we have not had any very rough weather.

Sea sickness affected nearly all on board for the first few days, and a few have been ill all the voyage; but, on the whole, we have enjoyed general good health.

Meetings have been held each Sabbath on the upper deck, when weather permitted, and when not so, below; also, twice in the week-days, and oftener when necessary. At them we have enjoyed ourselves by the outpouring of the Good Spirit, which has enabled us to speak what was necessary for the comfort and convenience of the Saints.

In the week evenings, when the weather was fine, we got up concerts and other entertainments on deck, and we have a pretty good brass band, so that our time has passed very merrily. On the evening of the 4th July the Captain celebrated the day by letting off some fireworks, rockets, guns, etc.

The captain, Daniel P. Caulkins, has won the good feelings and wishes of all the Saints, by his constant endeavors to promote our convenience and happiness; and had we command of the ship, we could not have been better accommodated. The Captain has been ably assisted by the first mate, David C. Huntley, the other officers and crew. Nor must we omit the doctor, Mr. S. Millar, who has been indefatigable in exerting himself for our health and happiness.

How far our labors have been for the good of the Saints we will leave others to say; but we have labored in unison for the general good and well-being of all on board, and have been among the Saints as often as possible, administering to their wants and conveniences as far as in our power.

We will now conclude with kind love to yourself and all the brethren laboring with you in the ministry, praying God to bless and qualify you for your arduous duties.—We remain, your brethren in the Gospel,

J. C. WIXOM, } President of Ship's
Company.

HARRY LUFF, }
H. P. FOLSOM, } Counsellors.

CHARLES SMITH, Clerk of Ship.

P.S.—We have just landed at Castle Gardens, 6 o'clock p.m., and met with

Elders Cain and Stenhouse (Elder Taylor being at Wyoming), who have made arrangements for us to proceed on our journey this evening, per steamer to New Haven.

Ship *Arkwright*,
New York Harbor,
July 6, 1866.

Mr. B. Young, Jun.

Dear Sir,—At the conclusion of my first voyage with a cargo of Latter-day Saints I cannot refrain from expressing my regret in parting with Elders Wixom, Luff, and Folsom, who have presided over those on board the ship *Arkwright*. They have behaved as gentlemen at all times, and I have had no trouble at all with the ship's passengers; indeed, I never went a voyage with less responsibilities, so far as passengers are concerned; and I shall only be most happy to convey another load of Latter-day Saints on my ship at your earliest convenience.—I remain, sir, yours very respectfully,

DANIEL P. CAULKINS,
Captain of the *Arkwright*.

New York,
July 18, 1866.

President B. Young, Jun.

Dear Brother,—Having had little unoccupied time since my release till now, I embrace the present to give a brief account of my labors in the British Mission.

I was called at the April Conference, 1863, to fill a mission to Europe. On the 16th of the same month I bid farewell to kindred and friends, and in company with others left for the States. After visiting a short time with my friends there, I left New York, on board the *Great Eastern*, in company with Elders C. Kimball, M. Lyon, S. L. Sprague, and the late F. C. Free, for Liverpool, at which place we arrived on the 18th of June. Shortly after my arrival I received from President G. Q. Cannon an appointment to labor in Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth, where I labored until the new year, when, by the Council held at Birmingham Jan., 1864, I was appointed to labor in the Bedfordshire Conference, under the direction of Elder D. Gibson, where I labored for nearly a year; and,

until appointed by President D. H. Wells and yourself to labor in the Glasgow Conference, under the direction of Elder J. V. Hood, in which place I continued my ministrations from the 2nd of Nov. 1864, until the sitting of the Birmingham Council in Jan. 1866. At this Council I was released to return home; but, until the time of emigration, appointed to the Presidency of the Hull Conference. In this Conference I continued my labors to advance the cause of Zion till near the time of the sailing of the ship *American Congress*, on which vessel I sailed with the Saints from London, discharging the duties of Passenger Steward, according to appointment by yourself. I passed the Government officers here as one of the ship's crew. In all the positions I have been called to labor, I have endeavored to do my duty faithfully, and I have enjoyed myself in my labors; for God has aided me by his Holy Spirit, for which I feel to praise him. I feel thankful to the Saints among whom I have labored, who have kindly administered to my wants, and I pray God to bless and prosper all who in any way administer to the necessities of his Saints. The experience I have gained while laboring in the ministry I feel to be more valuable than gold. I desire to be grateful to God for all his kindnesses to me.

✓ The ship *Kennilworth* has arrived from Hamburg. Twelve deaths are reported during the voyage. I leave here in a day or two for the frontiers. I close praying God to bless you and all laboring with you in the British Mission.—Your brother in Christ,

JAMES A. CUNNINGHAM.

ENGLAND.

LONDON CONFERENCE.

President Brigham Young, jun.

Dear Brother,—Having removed to London according to your instructions, I take the opportunity of reporting my late field of labor.

I was appointed to take charge of the Essex Conference on the 3rd of November last, and found it, as you are aware, in a rather dilapidated state. I am thankful to say that a decided improvement has taken place, and the Conference, considering the greatly

scattered position of its members, is in a very good condition.

The Branches are very small and far apart, and the local officers few in number; but the people are feeling well, and gather together as often as their circumstances permit, and an Elder is always welcome, either to preach to them or visit them at their homes.

Having had the privilege, fifteen years ago, of introducing the Gospel into many parts of Essex, I was pretty well known in that county both to Saints and "strangers." My return after going to Zion, excited considerable interest, and I have had the opportunity of conversing upon Utah and its affairs with a great many persons, who, perhaps, would have taken no notice of a stranger.

Many were surprised to find that people were allowed to leave that terrible place, and astonished to hear of the flourishing and peaceable condition of affairs there. Polygamy, of course, has been the target for the shots of all opponents, but the shooting, I must say, has been invariably very poor, always falling short of the mark, and in many cases causing a rebound which completely upset the discomfited marksman.

My testimony to all has been, that God has spoken to man once more, that the authority to act in his name is restored, that President Brigham Young is his Prophet and representative, and that what people call "Mormonism" is God's truth. Some few have received my testimony, and twenty-two have been baptized. I have also labored to the best of my ability in assisting the people to emigrate. Forty-five souls have gone from Essex during the present year. Those who remain desire to go, and only wait for circumstances and means to be controlled in their favor.

The Saints in the Essex Conference are an honest, truth-loving people—hospitable, kind, and humble. Most of them are poor in earthly things, but, I hope and believe, becoming rich in the abiding treasures of faith, wisdom, and knowledge.

I do not perceive any prospects for a great increase in numbers, for the masses of the people are not, at pre-

sent, sufficiently interested in anything that is really heavenly and ennobling in its character. Unless the Lord, by his Omnipotent hand, shakes the people till they awake from their dreams and folly, it seems that our warning voice will continue to fall upon "ears that hear not."

May the Lord bless the Saints in the Essex Conference, grant them faith to live for, and lay hold of, their promised blessings, and speedily give them the liberty they are so anxious to obtain.

My successor, Elder E. T. Williams, has been well received, and I believe he will prove a blessing to the people. I am happy to say that all the debts upon the Conference have been liquidated, and he receives it entirely unencumbered.

I regret very much to find that the humid climate of England has had such an ill effect upon the health of Elder A. K. Thurber, as to necessitate

his removal from London, and I fear that nothing short of our clear mountain air will restore his natural vigor.

Last evening I had the pleasure of spending a few hours in a most agreeable manner, in celebrating the glorious 24th July, with brother W. S. Godbe and his wife. His mother and mine were present, also Elders N. H. Felt, A. K. Thurber, E. T. Williams, and W. S. Grant. All hearts united in joy and thankfulness to our kind Father in heaven, that the pioneers of '47, with President Young at their head, were led by divine inspiration to our peaceful retreat in the mountains, where the kingdom of God finds a base of operations, and virtue and liberty can breathe the breath of life.

With an earnest desire to do good in the London Conference, and feeling thankful for the privilege of laboring in this good cause, I remain your brother in the Gospel,

CHARLES W. PENROSE.

VARIETIES.

THE FAMINE IN INDIA.—The news brought by last mail, we regret to have to write, is not of a more cheering character than that brought by the previous one. The famine in Orissa, the distress prevailing more or less throughout Bengal, and the suspension of the Agra Bank, are blows which can be mitigated only by the lapse of time. Of the famine the *Hurkaru* says that it has even begun to make its appearance in the streets of Calcutta—"whither crowds of starving wretches have fled, from the pestilence and famine in the Mofussil to the want and penury of the city. These poor people are fed by several of the wealthiest of the native firms, Messrs. Hadjee Zechariah Mahommed and Co. taking a prominent part in the movement. We hear also of Hindoo gentlemen like Baboo Heeralall Seal, who regularly every morning distributes rice to the hungry crowds who throng the grounds of their country houses at Belgatchia and Chitpore." But who shall describe the frightful condition of the refugees? "Hundreds of men," says a Bengali circular, headed "Give one pice monthly"—"Hundreds of men are daily coming down to Calcutta from the famine-stricken districts, of whom some get their food once in a day and some do not. Many pass their days by eating skins of mangoes picked up in the streets; many sell their children for an anna or two, or devote themselves to pocket-picking and murder." The circular goes on to state that cholera was at hand by way of *cumulus miseriarum*, and advocates the collection of a pice per head per month from the people of Calcutta, to be applied in feeding the destitute in the city. But while measures are being taken to mitigate the ravages of the famine-raid in the capital, the time has not been permitted to pass without an effort to assail the common enemy in his head-quarters. A few days before the mail left, the steamer *Nemesis*, having in tow the *Dolphin* and a priah sloop, had started on her second trip for the distressed districts, carrying 4500 bags of rice—a supply which, according to the *Hurkaru*, would have a double effect, inasmuch as it would enable the relief committees to widen their circle of relief, and compel the Mahajuns to dispose of the stores at their command at reasonable prices. From Madras a shipment of 1500 bags of rice has also been made by the steamer *Arreean*.—*Homeward Mail*, July 28.